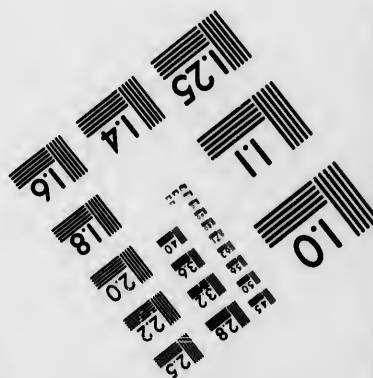
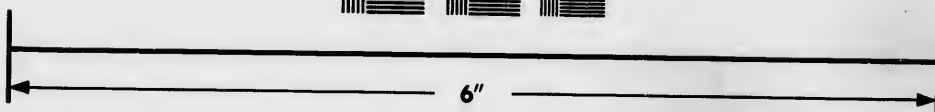
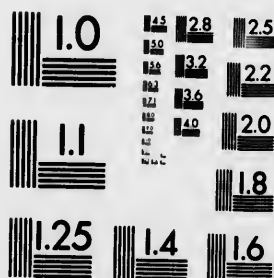


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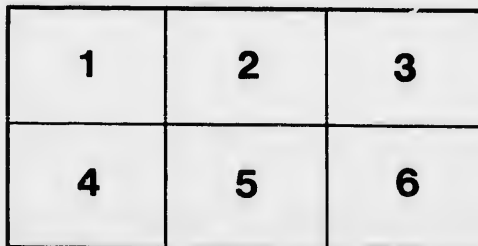
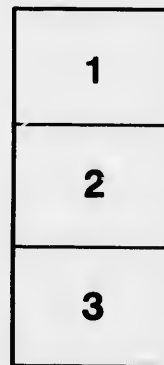
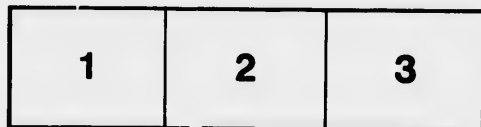
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The Baptism of the Holy Scriptures.

A FEW words to those who without Godly consideration allow their Children to be Sprinkled with Water, instead of being Themselves Baptized according to the Order of
THE WORD OF GOD.

HAVE you ever weighed the words of the Holy Ghost as spoken by Peter on that first day of the preaching of the 'Gospel of the Grace of God', in Acts ii. 38—"Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children [meaning the Jews who with their children were in covenant with God], and to all that are afar off [meaning the Gentiles (see Ephesians ii. 13, 17)], as many as the Lord our God shall call"?

And FIRST,—Mark, who they were that were baptized in Acts ii. 41, "They that gladly received his word were baptized": and why? John i. 12 explains why—"As many as received Him, to them gave He power to become the sons of God, to them that believe on His Name". Thus we see that all those who do not receive Christ into their hearts, are excluded: therefore infants can have no part in Scriptural or the true Baptism.

The reception of Christ into the soul is A NECESSARY previous to real Baptism; it is more fully explained in Romans vi., for there we see what the symbol of the Water indicates, and very beautiful it is. The Scripture says, 'Buried with Him in baptism': what is to bury, but to put out of sight, underneath the ground? What a blessed truth do we gather from this chapter and from Colossians ii. 12-14.

When we believe on the Lord Jesus we become

part of His body (*Ephesians* v. 30), we partake of His righteousness (2 *Corinthians* v. 21), we are *One* with Him (*John* xvii. 21), so that God sees us—*Judged in Christ—Dead in Christ—and Buried with Christ*, of which the putting *under* the water is the type, and yet more precious still, He sees us as *raised again in Christ*, and sitting in heavenly places (*Ephesians* ii. 6), of which the coming up again out of the water so beautifully typifies: thus believers may rejoice in the blessed truth of *Romans* viii. 1, "There is therefore now *no condemnation* to them which are in Christ Jesus".

Precious, consoling truth is this; no judgment for the true believer to look forward to, except the judgment seat of Christ, for the giving of *Rewards* to those, who serve Him faithfully, and suffer with Him in this life.

It was this special teaching of death and resurrection, that was intimated by the Lord in *Matthew* xii. 39, 40, as the only sign that the Jews should receive from Him, the sign of Jonas. But further, this symbol of death, burial, and resurrection also implies a confession on the part of those baptized, that they henceforth purpose to be *dead to the world, dead to sin, and alive only unto God, living a new resurrection life to His glory* (*Gal.* ii. 19, 20; *Rom.* vi. 11).

Hence Baptism is indeed a very solemn testimony before the world, when *scripturally* administered, and faithfully undertaken according to God's word. It is a picture to the world for *them to see* in this outward figure of baptism, that change which God *has made* in the soul of the believer, which *they cannot see* or even understand, for spiritual things are only discerned by those having the spirit of God dwelling in them. How necessary therefore is it for those who have been baptized, to take jealous heed to their walk before men, that they bring no reproach upon the Name of the Lord whom they have publicly professed to follow; yet how few Christians are

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living as *crucified* to the world and alive only to God ; and need this be wondered at when we see Scripture truth so turned upside down as it is in the formularies and prayer books devised by men ?

Scripture says, "Repent and be baptized every one of you"—thus *all* are called to repentance **FIRST**—this is of first importance ; so again in Acts xvii. 30, "But [God] *now* commandeth *all* men everywhere to *repent*" ; the same truth is taught in Luke xxiv. 47. The first thing then to do is to **REPENT**, or change our minds towards God ; baptism is an ordinance resulting from such repentance. But what is taught in the books of man is the very opposite to Scripture ; man says that **INFANTS** (*who cannot repent*) are to be **FIRST** baptized, and then to repent at some future time.

Mark the order in a few other passages of Scripture :

Matt. xxviii. 19. . . . **FIRST** to be taught, **THEN** baptized.

Mark xvi. 16 **FIRST** to believe, **THEN** to be baptized.

John iv. 1. **FIRST** made disciples, **THEN** baptized them.

Acts ii. 41. **FIRST** they received the Word, **THEN** were baptized : not 'they and their children'.

Acts ix. 18. **FIRST** he was converted, **THEN** baptized.

Acts x. 47. **FIRST** they received the Holy Ghost, **THEN** they were baptized.

Similar truth is taught in John iii. 5, "Except a man is born of water and the Spirit, he cannot enter the kingdom of God". It must be remembered that when these words were spoken, the doctrine of our baptism taught in Romans vi. had not been revealed, for Christ had not then died and risen again, so that these words of our Lord did not and could not in any way refer to it ; but they referred to the baptism of John *then being administered* to the lost sheep of the house of Israel, a baptism of repentance from dead works to serve the living God. The doctrine involved was—**FIRST**, repentance ; **THEN**, baptism and service. The **WATER** here spoken of may also refer to the **WORD** OF GOD, which is fre-

quently symbolized as water, and this leads to the same truth—Repentance, with cleansing also. Thus, in *Romans* x. 17, "So then faith cometh by hearing, and hearing by the word of God". The truths of the word produce the hearing heart, this brings a change of mind or repentance, upon this comes real heart-faith, which, laying hold on the finished work of Christ, both cleanses us, and gives us power (by our reception of Him) to become sons of God, by being born of the Spirit (*John* i. 12). So in like manner is the Water and the Spirit (spoken of in *Ezekiel* xxxvi. 25, 26, and *Isaiah* xlv. 3, as cleansing and regenerating agents: the Apostle Paul also uses these symbols in *Ephesians* v. 26; *Hebrews* x. 22. The 'water' mentioned in this passage of *John* iii. can have no connection (except typically) with that baptism for believers, instituted after the death of Christ. Thus the baptism of John was a symbolic teaching of REPENTANCE and CLEANSING by the WORD, while believers' baptism of the present dispensation is symbolical of death and resurrection, including cleansing and unity with Christ Himself; a teaching far in advance of the Jewish dispensation.

It will be seen from these Scriptures what a mere mockery it is to baptize Infants, and then to call them children of God, etc., before they can receive Christ by faith and so obtain the position giving power to be born of the Spirit, before referred to. Yet we must thank God for consoling words in *Matthew* xviii., which clearly shows us that all Infants dying before they attain to an age of responsibility, ARE SAVED: the blood of Christ having satisfied all original sin. There are teachers who say that infant sprinkling is a necessary for their salvation, and others affirm that IT washes away all original sin inherent in the fleshly nature in which we are born, and of which every infant is a partaker, but no such thing is to be found in the Word of God: it is quite otherwise, without shedding of blood is NO REMIS-

SION" (*Hebrews ix. 22*), and again, 'the BLOOD cleanses from ALL sin;' the Water, therefore, has no part whatever in cleansing from sin, but is merely the outward visible sign or symbol of what God sees as done spiritually in every true believer, so to make the water in any way a *necessary to salvation*, is only to detract from the efficacy of the blood, and so lowering the preciousness of the atonement, which is the constant aim of the devil.

It is commonly affirmed that Infants were baptized in the days of the Apostles because *households* were baptized, inferring from this fact that children that might be in them were included: but the word of Scripture is careful to set aside any such conclusion. There are *four* households—

1st, in *Acts xvi.*—The Philippian Jailer, where we are told in verse 34, that he '*rejoiced, believing in God with all his house*'.

2nd, in *Acts xviii. 8.*—That of Crispus, where we are again told that *all the household believed*.

3rd, in *1 Corinthians xvi. 15.*—That of Stephanas, whose household Paul baptized in *1 Corinthians i. 16*, they *ordained themselves* to the ministry of the saints.

Did Infants *Believe*? Did Infants *Rejoice*? Did Infants *Ordain themselves*? Clearly none were in these houses.

4th, in *Acts xvi. 15.*—That of Lydia, who was then selling her goods in Philippi, a city 800 miles away from her home at Thyatira: if she had children, it is very improbable that she would take them with her so far from her home, travelling about with her while selling her goods.

This argument for trying to prove Infant baptism is a sad failure. The argument that the Jews baptized their children, has no weight at all, for if they did so it was of their own vain tradition, and not given them from God, so of no authority whatever.

Another argument for infant baptism has been drawn from early history, which relates the fact that such was practised within a hundred years after the death of the Apostles: supposing this to be true, it carries with it no authority, for the early

church soon acquired grave errors, wandering from the truth, and 'bringing in damnable heresies'; read of them in the Epistle of *Jude*; 2 *Peter* ii. 1; *Acts* xx. 29, 30; from these passages we learn what true Apostolical Succession really is, and as it was foretold that it should be by the Apostles themselves: we have only to look around and see the terrible preponderance of unconverted men assuming to be ministers of the Gospel, having no "unction from the Holy One,—knowing not the truth" (1 *John* ii. 20, etc.), to see how truly the words of Paul are fulfilled in these days,—'grievous wolves have entered the flock,'—'men speaking perverse things,' are everywhere, while 'false teachers' abound. This is truly a melancholy succession to that power and energy of the Holy Spirit possessed by the Apostles of old, with all those gifts of ministry that they enjoyed, which shine forth in their Epistles, and which power, energy, gift, it is the fashion to preach now (under the name of Apostolical Succession) as being inherited by certain orders of men, ordained to a ministry by, and receiving gifts from, *one another!* instead of from Him who alone distributes gifts and power to the saints of God (not unconverted men), "severally as He will" (see 1 *Corinthians* xii. 11). Such pretensions to power accord well with a human priesthood, and they are the more necessary for them to assert, in proportion as the reality of the power is lacking in them.

It is more folly to call unbaptized children—heathens, when God calls all the unconverted, *be they baptized or not*, "aliens from the commonwealth of Israel", in other words heathens—those that are "afar off" from God, not having been "brought nigh" by the blood of Christ, "having no hope, and without God in the world" (*Ephesians* ii. 12, 13). This was said of those who were Pagan idolators, a fearful description of whom is given in

Romans i. Are the so-called Christian Nations of to-day any better?—Read the description written of our *leavened christianity* in these last times; in 2 *Timothy iii.*, and the picture is equally awful, while the guilt is infinitely greater, inasmuch as we have had the light of the Gospel among us, which the Pagans had not. And this very light has been used to set up that special and distinguishing sign whereby professing Christianity differs from Paganism, that is, 'THE FORM OF GODLINESS WITHOUT THE POWER'. The great sham religiousness of the present day—God and Mammon.

Again, some argue, that as Jewish infants were circumcised, therefore Gentile infants should be baptized: but such an argument only shows an ignorance of the truth in those who advance it.

What is there in Circumcision, in any way parallel to Baptism? It is the very opposite in its teaching. Circumcision, or the knife to the flesh, is a symbol of what the Law did, a pruning of the flesh, making *IT* better, or a bad man into a better moral man, etc.; it never could make a radically bad, corrupt nature into a good, or holy nature, the very righteousness of the Law only condemned the evil fleshly nature of man, and hence it is called "the ministration of death". It was also a seal or sign in *the flesh* given by God, of what He would accept as righteousness imputed through faith in Him that was to come, by and through those symbolical ordinances, that illustrated so richly the atonement by blood given to the Jews, a people called out from the nations of the earth.

What a vast contrast is Baptism the symbol of now. It kills the man that the Law tried to improve, it buries him also, and further, what circumcision never symbolized—it raises up in resurrection life, a *new man*, "after God created in righteousness and true holiness," and "SEALED by the Holy Spirit unto the day of redemption" (*Ephesians iv. 24, 30*).

What a contrast to the terrible uncertainty of working out a righteousness under the Law, whereby a soul might fail in the last week of his life (see *Ezekiel* xviii. 24). But blessed be the glorious Gospel of the Grace of God, under IT, once washed by the blood through faith, we are clean every whit, the matter of sin and judgment settled forever between ourselves and God, we are kept by the power of God unto salvation, and so no one can pluck us out of His hand (*John* x. 28; xiii. 10; 1 *Peter* i. 5).

It is also asserted in the baptismal formularies of man, that the Holy Ghost is *positively* given to Infants at their (so-called) baptism, and they are *then* regenerated!!! Upon what authority is such false teaching based? Certainly not upon God's Word, but the mere "vain tradition" and invention of man. What do we find in the Word? In *Acts* x. 45-48, the gift of the Holy Ghost was given *before* baptism; in *Acts* xix. 2-5, He was given *at the time of* baptism; in *Acts* viii. 12, 17, He was given *after* baptism: who then without grave presumption can assert, that in these days the Holy Spirit is given *always at infant baptism*, to those moreover who are not in a scriptural condition to be baptized at all.

SECONDLY,—Have you noticed the express command that Baptism under this new dispensation of Grace, commencing at Pentecost, is to be *in the Name of Jesus Christ*, and not in the Name of the Trinity, as given by the Lord in *Matthew* xxviii. 19? This is seemingly a contradiction of Scripture, but by "rightly dividing the Word of Truth" all is in perfect harmony.

In this short pamphlet the outline only of the truth of this subject can be spoken of. In *Matthew* xxviii., the commission was given to the eleven Apostles (*it was never given to Paul the Apostle to the Gentiles*) and was that of continued love and forbearance from the crucified and rejected Saviour, —Israel's King,—to His rebellious people. The

'Gospel of the Kingdom' was still offered to them, and the blasphemy against the Son (and of the Father also in Him) was forgiven them, and they have a commission given to them to disciple (or teach) the nations, and to baptize them also (*which Gentiles never have had*), and they were to wait at Jerusalem until the Holy Ghost was sent down to endue them with power from on high (*Acts i. 8*). But was this commission ever carried out, was it not altered after the rejection of the kingdom? Did not Paul say that he was *not sent* to baptize? (*1 Corinthians i. 17*). Yet he was ordained especially an Apostle to those very Gentile nations.

And also mark, that when the Holy Ghost came and began to show His marvellous power in *Acts ii.*, He also was blasphemed and rejected, His power was attributed to drunkenness !!! (*ver. 13*). Now, is the Kingdom *finally rejected*; the blasphemy against the Holy Ghost is *not forgiven* (*Matthew xii. 32*). FATHER, SON, and HOLY GHOST, are all *rejected*, and now a new Dispensation commences, called by Paul 'The Gospel of the Grace of God', while the 'Gospel of the Kingdom' which Christ preached, is for a time set aside until Christ shall come to set it up in power and in glory (*Revelation xi. 15, 17*), through judgment upon the Nations (see *Isaiah i. 27*; *Psalms ii., xlvii.*, etc. This is an Earthly Kingdom, and is wholly different from the present dispensation of Grace, which is the calling of an elect people *out from* the Nations, a people "*for His Name*" (see *Acts xv. 14*), and who collectively are called "The Body of CHRIST"; a marked distinction from that where *all the Nations* were to be disciplined. The Jews are now exhorted by Peter to '*save themselves from this untoward generation*'. Why was this? Was it not because that that generation had blasphemously rejected Christ and the kingdom: and they were entreated to fly from the judgments that would overtake that Nation, and

take refuge in the dispensation of Grace then commencing? A position of grace was offered once to the Jews in *Exodus* xix. 6, but they chose to take upon themselves the responsibility of obeying those laws which God might give them; we see how utterly incapable they were to do this in *chapter* xxxii., where they are seen dancing around a golden calf!! as their delivering god, having already—in less than six weeks!!—forgotten that Jehovah, who had performed such miracles for them in bringing them out of Egypt, as well as their own promise to obey law, which proved to be a ministration of death to them (*2 Corinthians* iii. 7).

Grace is now offered to the Gentiles, and they also in these days are mostly following the example of the Jews, in placing themselves under the Law, and the same result awaits them as is written in *Romans* xi. 22; they will be judged, and the Jews will again be grafted in: and when so regaining God's favour, and the kingdom of Christ is set up, they will then carry out that commission given in *Matthew* xxviii., and will be the only truly appointed Missionaries to effect a general, but not the universal conversion of the Nations as is mostly believed (see *Revelation* xx. 8, 9). These days are times of witnessing the Gospel among the Nations, rather than converting them (*Matthew* xxiv. 14). To expect the conversion of the Heathen now, is an unscriptural expectation. The present position of the world is that seen in *Isaiah* lii. 5, Christ does not yet sit on the throne of David, but when the saints of God come with Him to judge the Earth (*Jude* 14, 15), we shall with Him REIGN OVER the Nations, which will then be universally baptized according to *Matthew* xxviii., a far more exalted position than only being among them, which would have been our place had that commission been already carried out.

By the rejection of grace, the Jews forfeited

their privilege of becoming a kingdom of Priests, and consequently could never approach to God except through an *earthly* high priest, they were kept at a distance from God, which is seen as commencing in *Exodus* xix. 21, 22, the priests *only* drawing near. But in this present dispensation of Grace we have a far higher position, for we are Kings and Priests unto God (*Revelation* i. 6), therefore we have no need of any *earthly* priest, but we 'are made nigh by the blood' and always have an access to the Father through our great High Priest JESUS, directly we have the true heart-faith in Him (*Ephesians* ii. 18; *Hebrews* iv. 14). For this reason all assumption of Priesthood over believers in Christ when they meet together for worship (*and only true believers can worship*), is distinctly prohibited by the command of the Lord in *1 Corinthians* xiv. 31, 37, and as distinctly ordered by man in all his self-devised forms of worship!!

Again, note that the *Name of Jesus* is now substituted for the Trinity. This is foretold in *John* xvi. 23-26: for under the Jewish dispensation prayer was directly addressed to God: Christ was not yet crucified: the Holy Ghost was not yet given; but "at that day [*meaning the outpouring of the Holy Spirit*] ye shall ask in my Name"; everything now is to be asked for, and done in the Name of Jesus, as see *Acts* iii. 16; iv. 12, 30; x. 43; *Ephesians* i. 21; v. 20; *Philippians* ii. 10, etc. It will be seen also how clearly the Apostles followed this teaching in their Baptisms; they are never mentioned as using the Names of the Trinity, but always baptized in the one Name of our Lord (see *Acts* viii. 16; x. 48; xix. 5)—in this last instance notice especially, how disciples having been baptized into the Kingdom of Christ on earth, by John the Baptist, were re-baptized by Paul into that new dispensation of Grace which commenced on the final rejection of that kingdom by the Jews in *Acts* ii. And further,

mark another reason here shown for so doing: these disciples had not received the Holy Ghost, they knew of the existence of the Spirit, for John had spoken of Him, but they had not heard whether He was yet come from God, so they were re-baptized by Paul in the *one Name*, for under this Name only was the promise of the gift of the Holy Ghost given, and they at once received the gift, no such promise is mentioned in the commission of *Matthew xxviii*. The Holy Spirit was also sent down to us in the Name of Jesus (*John xiv. 26*).

Furthermore, it is not an appropriate thought in any way that we should be *buried* with the Father or the Holy Ghost, but it is so entirely to be buried with Christ who actually went down into the grave. Note also how clearly the Scripture distinguishes between the baptism of water, and the baptism of the Spirit: by the former we are baptized into a Person—CHRIST (*Romans vi. 3*); an outward visible profession of the persons so baptized that they henceforth wish to live a Christ-like life separated from the World and its evils and follies; by the latter we are baptized into the *body or church of Christ* (*1 Corinthians xii. 13*); an inward, invisible act of the Spirit, whereby we get a new nature or birth from God: do not these Scriptures further show how inappropriate it is to baptize in the Names of the Trinity, instead of into Christ? Do they not also show how erroneous the teaching of the present day is which affirms that Infant "baptism" is the *entrance* into Christ's church?

Hence the Lord's Prayer, once given to the Jews and applicable to their dispensation, is not directly appropriate in this dispensation (except in a spiritual sense) since it is offered *directly* to the Father, without the intervention of the Name of our High Priest, Christ, and through whose Name all prayer must now be offered (see *John xiv. 13*).

There is only one way of becoming children of

God, and that is by a personal faith in Jesus (*Gal. iii. 26*). It is only *true* children that can say 'Our Father'; therefore to put the Lord's Prayer into the mouth of sinners, is to cause them to utter an untruth. God is not their Father, but if we examine the words of Scripture in *Ephesians ii. 2, 3*, we see there stated, that all sinners are *children of Wrath* by nature, *having the spirit of the Devil working in them!!* The Jews nationally had a sort of title to address God as their Father, and yet see what Christ calls them in *John viii. 44*, "Ye are of your Father the Devil"!! If this severe language was used to God's elected earthly people, then how much more to those multitudes now, who having undergone the empty form of being sprinkled as infants, think that they have a changed position toward God, being now called "Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven"!!! (see *Church [of England] Catechism*). What a fearful delusion is this. If God were to grant a sinner his request when he utters those words in the Lord's Prayer, 'Thy kingdom come,' it would be no less than *everlasting destruction* to him,—see *2 Thessalonians i. 7-9*, which describes the prelude to the setting up of Christ's kingdom on Earth.

Thus, according to the Scriptures, none were baptized except those who professed to believe on the Lord Jesus, and who wished to confess it openly before men; any other sort of baptism is not of God, but of man only, and should be rejected by all Christians who would act according to God's mind, in INTELLIGENTLY obeying this beautifully expressive and blessed ordinance. Believers who neglect to conform to this direct and positive command of God, will forfeit reward at the judgment seat of Christ.

If men would only read the Word of God for themselves asking for the teaching of the Spirit (without which they cannot understand it), they would then see the melancholy errors that are taught

by Teachers of *man's* appointment, but who were never ordained to teach, by the Holy Spirit.

LASTLY—Remember those words of warning in *Colossians* ii. 7, 8, "Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ". See also the teaching in *verses* 21-23, where we are warned not to touch, taste or handle things which are to perish with the using, after the commandments and doctrines of men, to the satisfying of the flesh, and which things have indeed a *show of wisdom* in will-worship, and humility, not even sparing the body, but there is no honour in it. This is the style of the religion of the world Christianity now: a worship set up according to the will of man, but entirely opposite to the commands of God; a worship to please the senses of sight—in buildings, processions, vestments, etc.; of hearing—in music of choirs and choristers, in anthems to be listened to, but not to be joined in; of smelling—in the perfumes of incense; the doing of penance, afflicting the body, exciting much emotional feeling, so quieting a bad conscience with God for the time being and "*only to the satisfying of the flesh*", but wholly opposed to the worship of God in spirit and in truth: such a religious worship is one that truly *perishes in the using*.

Again in *Ephesians* iv. 14, "That we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive".

Finally in *Isaiah* viii. 20, "To the Law and to the testimony; if they speak not according to this word, it is because there is no light in them".

F. B.

